لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Tabuk 1349—September 1970

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EDITORS

S. D. AHMAD M. G. AHMAD

The Ahmadiyya Movement in Islam

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The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems connected with the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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The Review of Religions

RABWAH, WEST PAKISTAN

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Message of Love and Brotherhood to Africa

By the Khalifatul Masih III

On his return from Africa, the Khalifatul Masih III, gave impressions of his tour in an address he delivered at Rabwah on Friday 12th, Ihsan 1349 (12th June 1970) in the following words :—

On the 4th of last April, I set out on my tour of West Africa with the help of Allah, the Glorious, carrying Islam's message of love, affection, fraternity and equality and am back in your midst after an absence of a few weeks as the harbinger of the graces of Allah, the Supreme. What I saw, felt and observed there can never be told in words. There were some glimmers that have been shown. There are yet other flashes that I plan to project. Those situations were only to be seen and experienced; it is well nigh impossible to describe them in words.

I delivered to the African communities that I visited and through them to other nations of Africa Islam's message of love

to mankind. I talked to them with affection and brotherliness, compassion and fellow-feeling and raised among them the voice of human equality and not only verbally but by practically fashioning my conduct to the example set by the Holy Prophet (peace and blessings of Allah be upon him). I demonstrated to them that there was no difference between them and us, in fact, between man and man as human beings. I caressed thousands of children, held close in embrace thousands of grown-ups and have lost count of those I shook hands with, whether there was the occasion or not, and even at the time when I felt that if I tarried longer in the sun I would be running the risk of fainting. But what I planned to tell them by word and deed, I did my best to so impart.

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Mission in Accra

For the first time the foundation-stone of the principal mosque was to be laid in Accra (Ghana). When I laid the stone I explained this as part of Islamic teaching to an audience numbering thousands. Most of them were Ahmadies. My voice, however, reached almost every individual through radio and newspapers—the papers, the radio and television services were very co-operative.

Mosque open to all worshippers of one God.

I told them that according to the teachings of Islam the gates of the mosque over which we stand guard are open to all who care to worship one God, be they Muslims or not; that the Holy Quran has proclaimed to the whole world that the mosque is a symbol and insignia declaratory of the sanctity and inviolability of the churches of all faiths. Muslims learnt this teaching and set a charming example before the world. In this connection it has just occurred to me to tell you that during my visit to Spain an Englishman was our driver. He was not a Catholic. He saw that the Catholics had demolished all the Mosques in Spain and spared only a couple as show - pieces and archaeological relics and not as mosques.

In wide-eyed surprise he asked if there were any Catholic churches in our country and when he was told that there were he wondered if it were possible that they were permitted to hold their churches in our country and in other Muslim lands *as their centres of worship.* We told him that Islam teaches practice of faith and establishes a lovely cultural milieu in the human family and that Allah, the Supreme, has commanded that mosques be kept inviolate and the mosque is an emblem and a symbol of the sanctity and inviolability of other places of public worship—that it will not apply only to mosques, it is hoped that even non-Muslims who believe in God will be persuaded to keep their churches as active centres of worship.

Equlity as practiscd by the Holy Prophet

On different occasions, I have been referring to one episode as an incident illustrative of equality we find examplified in the life of the Holy Prophet (blessings of Allah and His peace be with him). It happened on the day of Mecca's fall. I related to them that one of their kinsfolk, an Abyssinian slave of the Paramount Chief of Mecca, was treated as a walking mat by the boss. Then Allah, the Glorious glanced at him mercifully—he was enabled to see the light of Islam—and became a Muslim. First he suffered contempt and hatred now were added the elements [of cruelty and oppression. He was put to extreme suffering—even this day their memory makes our hairs stand on their ends. A Muslim bought him off and set him free. Then he became a respected and worthy member of the Muslim community life.

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On the day of Mecca's fall, the Holy Prophet (peace and blessings of Allah be on him) prepared a standard and named it after Bilal and set it aloft and told the Chiefs of Mecca that if they choose to ask for quarters they would find asylum under Bilal's standard—the man who was the object of their utmost contempt and hatred, once a target of their heartless cruelties. That is how he avenged the oppressed Bilal. It was a sweet revenge—an endearing and charming kind of revenge

that did not kill and yet was exacted; this offer of quarters under the standard of Bilal whom they subjected to vicious treatment underlined absence of difference between man and man the Holy Prophet made the same Bilal an example to remove in equalities between man and man.

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When I first related this incident a wave of sweet joy swept the assemblage-its reverberations in the atmosphere were audible to my ears. There were among the audience non-members, also clergymen. On one occasion the Archbishop of the Catholic church was present-Allah, the Sublime, has granted the community a prestigeous position, even padres have to participate in our public meetings. He was however, not taking much interest and looked unconcerned. Addressing my African brethren I said that since the Paramount Prophet, pride of mankind, the choicest Elect MUHAMMAD, the Apostle of Allah-His peace and blessings be with him-made the announcement by means of the Holy Quran,

انما انا بشر مثلكم

"I am but a man like you." (Ha-Mim Sijda-7)

"I am one of you and each of you is as good a man as am I, then what justification have those who were junior to him like Moses and Jesus and their followers to claim any kind of superiority over you ! "

The Padre who sat unconcerned suddenly sat up bolt upright; he felt as if a bombshell had suddenly exploded in his face.

This is a standing truth that when the Holy Prophet addressing mankind said, "I am but a man like you" and when we hear this melodious call with our own ears, the angels marvel at the solicitude our dearly loved Prophet had for the welfare of humanity and how he chose to cultivate the idea of human equality among them.

I regaled them with many examples of compassionate behaviour, sympathy, love and affection. I reminded them of the conduct of the Ahmadiyya community during the course of our

fifty-year activity in Africa. This is true, I told them, that Christianity made its debut in their lands a few hundred years before with the message of love and was loud in its protestations. But the banners bearing the message of love were fixed on the cannons that the armies of different European powers were equipped with and the barrels of those guns showered shells and not flowers. That message of love did not cut any ice; it could not, for a better and more captivating message had been communicated to the world through the Holy Prophet Muhammad (blessings of Allah and His peace be with him). I said to them :—

"We have now come to you with the message of love, we have been serving you—your different countries—for the last fifty years. Each one of you, old and young, the ruler and the ruled, the official and the public know that during this fifty-year period we did not involve ourselves in your politics and had no axes to grind and did not even cast an avaricious glance in the direction of your wealth. You know well that whatever we made we ploughed back in your countries and what you had not earned but others had earned in another country, we brought here and invested in your service."

This line had its appeal. I had a similar experience in Kano. One medical centre has been operating there for the last few years. It had accumulated a balance of over 15000 sterling in savings. This sum was invested during the last two years in the construction of the hospital building which was only a clinic before. In fact, some debt has been incurred which, Allah willing, will be liquidated within a year or two. This beautiful hospital building has cost about 20,000 sterling. In short we did not net even so much as a penny from these lands. But those who had gone before us with a message of love bled the land dry.

Visit to Nigeria

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Nigeria was the first country I visited. One day I was deep in thought turning over in mind their circumstances. I

observed to an African friend that it pained me to see that they had everything but were left high and dry. Next day when I met their Head of State I told him that only a day before I had remarked to a friend that those nations left the country bankrupt and indigent after a hundred years of rule taking away with them all the wealth, and that on the contrary the Ahmadiyya community brought in its own money and started its work and whatever it made there it ploughed back in the land for the welfare of the people.

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This practical message of love did make its dent on hearts. Their hearts, the hearts of Ahmadies and Christians and followers of mis-religion, even atheists and devotees of ancient cults have been enthralled at the spectacle of Islam they saw in the shape of Ahmadiyyat. That is my personal observation. In Nigeria I came across an assembly of over fifty thousand, majority of whom were non-Muslims, break into a dance at my sight. Friends from many parts, men and women had travelled for miles and stood packed in rows with one Ahmadi in each row and six to seven non-Muslims arranged in rows deep behind them, I could pick out non-Muslims because of their dance—this is how they express their joy. Both men and women utter a cry and then waltz into a dance.

What impelled them to break into a happy jaunt at the sight of an unknown stranger? It was the glimpse of the beautiful face of the Holy Prophet Muhammad (peace and blessings of Allah be on him) they saw in the compassionate attitude of Ahmadiyyat. I won't be off the mark if I said they saw the reflection of the Holy Prophet Muhammad (blessings of Allah be on him). They found it in the frame of Ahmadiyyat that had bewitched them. It was therefore that they bubbled over with joy at the sight of the representative of Ahmadiyyat. (I am referring here to the non-Ahmadies).

I told Mr. Gowan that everybody in his country looked contented, radiating happiness, that I had collected some fifty to a hundred thousand smiles from his people in a single day,

by no means a mean acquisition and that my jaws felt strained under the stress of smiles that I gave. It was certainly their due. Mr. Gowan was besides himself with happiness. He is a staunch Christian, and nevertheless very much taken to the Ahmadiyya Community. The light of faith did not flash on him but he has been impressed by its message of love. I met this young man of thirty-five at a time when he had just won a civil war ending up in the surrender of Biafra, a civil war supported by foreign countries and foreign missionaries. He had crushed out all their plans. Some three weeks before I met with him, the Archbishop of West Africa had paid him a visit and was given a cool reception. He was not even requested for a blessing notwithstanding the fact that he was a fellow Christian and a church leader. In fact the Archbishop offered to pray for him to save his own face. But when I met him we had hardly sat down when he asked me for the blessing of a prayer—he seemed to have such feelings of warm appreciation for the Ahmadiyya movement. I did'nt quite catch his meaning; It occured to me that being a Christian he had asked me as a matter of formality for a benedictory blessing since I happen to be a religious leader. I answered back that I was given to praying and shall pray for him too. But when I looked at him and saw the expression at his face I thought I had failed to grasp his meaning and then asked him if he was suggesiing that I should pray then and there formally with hands lifted in petition. He answered in the affirmative. Then I raised my hands in prayer. He joined me in his own way. A shot, I guess, had been taken at the time. May the hands that are locked come unfolded. It lies in the power of Allah, the Sublime. Mr. Gowan has a very good heart.

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Next he unreservedly spoke to me, a Muslim religious leader, how the foreign nations and foreign missionaries did their utmost to ruin his country and that it was the grace of God, the Supreme, that the country was saved and did not suffer the fate they had planned for it. He also paid tributes

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to the Ahmadiyya community and thought it was a happy augury that all the people of his country professing different religions lived like brothers. I had the feeling that they were better off in this respect than our countries ; they have realized and appreciated the truth that heart determines faith and that the tongue can be coerced to profess anything but hearts cannot be changed ; even all the hydrogen bombs stock-piled in the world cannot create a pleasant change in the heart. It was only the flash of the Holy Prophet Muhammad (peace and blessings of Allah be with him) that changed billions of hearts. The Divine promise of KAUSAR to him was made good, in the early days and down to our age and there shall rise thousands, millions and billions of men who will be enthralled by the charm of his religion and evoke blessings on him. These nations understand this truth of life and are in this respect very fortunate peoples indeed.

Another incident comes to my mind. At Teachiman in Accra our African brother Abdul Wahab bin Adam is working as our missionary and husband and wife have teamed up to make a real good job of it. They have instilled in the hearts of children love of the Holy Quran, of religious teachings, of Ahmadiyyat and of the Promised Messiah (peace and blessings be on him). If you happen to come across them both and your children would simply envy them. They sing such paeans of the Promised Messiah's praise that stir the emotions to bursting point. They go about the town with open courage proclaiming through public speaker in big cities overflowing with hundreds of people "The Messiah you were expecting has come". When we visited Ibadan, a Muslim majority town—it used to be a big centre before but has shrunk in size now, it is the size of Lagos—the children went round the town proclaiming "The Mahdi you were waiting for has come, his Deputy who is his third Khalifa is in your midst now—go and receive blessings from him".

These people appreciate the basic truth that religion is a matter of heart and a change in the heart cannot be forced. We have therefore great hope, for, we have the message of love,

of brotherhood, of sympathy and compassion and human equality. Every Christian I happened to address affirmed my view point. In Liberia I asked a teenager his name. He said it was Johnson. I told him that it was not and that henceforth he shall be called Jamil Nasir and shall be a Muslim. He answered back "yes, sir". The child is in the employ of our Amin Ullah Khan Salik. He told me that the boy told his house-hold people that he was no longer Johnson and was a Muslim. In short, we won their hearts. Now we have to propel their mouths to articulation. In fact, we have not yet reached many people. At an airport we realised through contact with a Turkish girl that we are prone to negligence on many occasions, we do not propagate enough and do not render the sacrifice that we should. This girl got interested and made enquiries about me from Chaudhri Muhammad Ali and expressed the desire to see me. She later met Mansura Begum with great affection. Chaudhri Muhammad Ali told her that the Imam Mahdi had come and that I was his third Khalifa. Her answer pained the heart and was very distressing. She said, "If Imam Mahdi has made his advent, I have not known about it".

She was right. It was due to our negligence. Chaudhri Muhammad Ali told her that the fault was ours and we failed to reach her. What she was telling us was why nobody turned up to break the news of the advent of the Imam Mahdi.

Why they were not informed ?

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The world people are demanding openly that if the Promised Mahdi and Messiah had really made his appearance then why they have not been given the news. It is the duty of the Ahmadies to tell the world. This message of love has become clear like broad day-light to the countries I visited and even to the countries that I did not visit. They now appreciate the fact that Ahmadies are in their countries with the call of affection, compassion, love and equality. Envoys of other nations complained to me why I had not included their countries in my itinery and if the omission was due to any fault of theirs. It did not

call for an answer from me in those very terms. It however indicated that they were drawn towards Ahmadiyyat. The angels of Allah, the Magnificent, are initiating tremendous changes. It is the duty of men to take care of the results of these changes. It is the assignment of the Ahmadiyya community.

Africans are clean people

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Another quality that those people possess is their great concern for cleanliness. In these parts they are known to be very dirty and smelling. Now by the grace of God, the Glorious, in Ghana alone I and Mansura Begum shook hands with more than 25,000 men and women. In different meetings some 25 to 30 thousand men and women participated which means that our adult population there is somewhere between 2 to 3 hundred thousand. By the grace of God, the Sublime, it is a big population. During the tour of these countries we shook hands with a very large number of people, embraced thousands and caressed thousands of children and yet throughout the journey we did not come across any case of body odour with the exception of one or two persons and one or two in thousands do not count at all. In short, they are very clean and so very particular about cleanliness that throughout the six countries I have travelled wherever I came across a water shed, I saw Africans busy in laundering their dresses. They are given to washing thrice a day. If right here now I were to ask (which I would not) how many people go to bath, hardly a few hundred would be found to having bath twice a day. There are among them some who change five times a day. They are very fond of robes—they gave me quite a few in token of their love. They don different robes daily with their shapes changing as often so much so that it is quite a job identifying them. Their countries are very clean indeed and people stay very clean. My heart was moved to prayer that Allah, the Supreme, may be pleased to create conditions conducive to their inner cleanliness as He had been pleased to grant them the urge to keep themselves

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physically clean. This is our job. We have to provide for their inner disinfection. Allah, the Supreme, has made us agents for their inner detergence. None other than us can handle this undertaking.

Since Allah, the Illustrious, singled you out for this assignment, leaving others out, it would be tantamount to ingratitude to back out in dismay. I told them that I found them overjoyed at my presence in their midst. Their jubilation was exuberent. I cannot describe it adequately. I felt so overwhelmed that my eyes were downcast—I do not find in myself the strength to give thanks to Allah, the Almighty. They would shake hands and then silently fix their glances at my face until another man would elbow his way up. They would not halt to say something; they were feasting their eyes on my face. I asked some of them if they had not seen me to their fill and would yet keep their eyes steadily fixed on my countenance. I saw so much love that words fail to describe it. That love for Ahmadiyyat, for the Promised Messiah (peace and blessings be upon him), for the Holy Prophet (Allah's blessings and peace be with him) and for Allah, the Magnificent—the ultimate object is the establishment of TAUHEED (the unity of God) through them—for He alone is the Unique, the Singular and all besides Him is legendary; the person of Allah, the Glorious, is the sole reality and the Eternally Living.

Now there was an old lady of poor eye-sight. She wove a basket. She sent it over to me by the hand of her daughter and told her to present it personally to me with a request for prayer. The girl said that her mother could not undertake the journey and that she had sent her with the basket which it took her two whole months to weave. Our companions by mistake left it behind in Sierra Leone. I decided against the basket being left behind and we wired for it and got it over to London and have brought it here with us. I observed to friends then that in their eyes it was perhaps worth rupees ten in the market but the love that prompted her to weave it was invaluable and that I shall not leave it behind. Some brought material which they said it had taken them six months to weave. They had made the yarn, they have woven the cloth and given it final shape with their hands. These are

heavy coarse cotton yarn pieces. You might say that they are available in the market at about Rs 7/-. But my personal attitude was that I would not leave them behind even if their frieght charges might run into thousands. Accordingly we brought some pieces with us and the shipment of the rest has been taken care of. Allah willing, we shall shortly have all the pieces here.

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This is the depth of their feelings for Ahmadiyyat. They have whole - heartedly subscribed themselves to it and they are absolutely fearless. When we reached Lagos we found hundreds of children outside the hotel. They were raising the cries "Ahmadiyyat Zindabad" and "Islam Zindabad'!. They used the expression ZINDABAD (LONG LIVE). They all undetstand it. They were also shouting " AHLAN WA SAHLAN ". When I stepped up they kept up their cries and entered the main hall. Our rooms were at the forth floor and when we climbed up the storeys they kept the chorus until we were at the door. They raised their cries even afterwards, in fact if I had to go out thrice, same cries were there. as soon as I would come out of the room they would resume these cries. Foreigners were amused and interested, perhaps it aroused their ire. But these youngsters were little concerned with anybody ; they experienced an upsurge in their hearts since through Ahmaddiyyat they had seen the beautiful face of the Holy Prophet Muhammad (the blessings of Allah be on him) and forged their living contact with the Almighty, the All-Powerful God.

When we went to Bo we saw the city bathed in light the way RABWAH was illuminated. One of our party remarked that they had been too ceremonious and had been rather extravagant. They answered back that they felt their hearts were draped in light and they could therefore hardly deny light to their walls and windows. This is the attitude of their hearts ; this is their message of love that they are communicating to others. This is how hearts are coming over.

The paramount chiefs of Africa generally do not speak

directly. They have their intermediaries who are called spokesmen. The Spokesman of a non-Muslim Paramount Chief came to see me at Kumasi. He said he had travelled over 150 miles to request me for prayers-he was suffering from ill health.

Another Paramount Chief who was visiting with me had brought along a member of the Legislature. He said, he came a long way, his area needed a doctor and he requested me to start a medical centre there and pointing to the M.P. said he would assist in getting over red tape in the concerned departments. I told him we would get a man over there and he should have all formalities taken care of in the meantime.

I have already said that Mr. Gowan talked like an old acquaintance. He praised the community and highly regarded its services. He shares with other Heads of the states the feelings of appreciation and esteem for the Movement.

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Divine grace

I propose to refer to some samplings of the Divine grace accorded us over there. I started working in Nigeria. An Ahmadiyya group of Nigerians rebelled against the Khalifatul Masih II (may Allah be pleased with him) and in their greed for wordly riches took over all the schools started under his directives. There were some eleven schools. The community had no constitutional provision at the time and no process was therefore possible to seek remedy under the law. This group had entered the faith but their faith tripped over the peel of worldly gain. They took over control of schools which are still in their possession. Now their moral condition leaves much to be desired; They do not appear to be very much enamoured of faith. They have turned the schools into money mints. Some of their institutions are on the point of folding up. Allah, the Glorious, gives such people a tumble in this world too. While I was reflecting over this it flashed across my mind that my sense of honour should react with an immediate 16-school scheme. Accordingly I appointed a committee of knowledgeable friends and directed them to make

a five-year plan for building up sixteen high schools in the country and that their preliminary report should be ready before my departure from Nigeria. They were required to study the maps and hold consultation about the places where the institutions should be started. I got their preliminary report while I was still in Nigeria.

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A day after I had formed this committee I turned on the radio absent - mindedly-it was time for news bulleton ; an interview of the Governor of North West State (a Muslim area) was being broadcast. He said his State was backward in literacy and that he had declared a state of emergency, and was mustering all resources and expected people to co-operate with him. When I heard this I called an Ahmadi friend who had just joined us-the same whom I had told he would join the movement before the sun set and he did forthwith. I guess members already know him through the paper (Al-Fazl). He is a Deputy Secretary there and very well off and owns a Mercedes. I asked him to see the Governor and tell him that we were prepared to start immediately four schools, two for girls and two for boys, in the State and would need his co-operation in two shapes, one that he should allot us land for the schools, for the obvious reason that we can not import it from abroad and secondly that he should grant our teachers the entry permits, for, they can not cross over to the country without that facility. The Governor was overjoyed at this offer and gave assurance of every kind of co-operation and advised us to make the offer in writing. On receipt of this he directed the land department to allot us a plot of our choice. At the same time he directed the Education Department not to wait for any further request from us but to give us all the forms that have to be filled up so that all the necessary actions are taken expeditiously. He expressed great pleasure to our 'envoy' over the offer and the hope that we would win over to Ahmadiyyat the hearts of the people of the North Western State

the home region of Usman Bin Fodio a reformer (mujaddid) who appeared in this area. (I made a reference to him before my trip to that country) He therefore stressed upon us the importance of opening schools, though he is not a member of our movement.

Next we came to Ghana and then to Ivory Coast and to Liberia where we thought over schemes and took counsel and made plans. Mr. Tubman, President of Liberia is a very nice man. He has made a grant of a hundred-acre lot to the movement and has ordered the concerned department to turn it over to us immediately. This is a compact hundred-acre plot. It is a lot. By the Grace of Allah it can be put to many uses. In fact we had left out Sierra Leone for our return journey; we had to emplane from there for our return trip to the Hague. Had we visited Sierra Leone on the first leg of our tour and then paid a visit to Gambia and then returned to Sierra-Leone it would have caused inconvienience both to the community and to our party. We were therefore scheduled to overfly Sierra-Leone and deplane in Gambia and next fly back to Sierra-Leone and take off from there for Europe.

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An Inspiration

When I was in Gambia Allah, the Glorious, inspired me forcefully with the idea that should I invest a hundred thousand pounds in these countries, He will bless it greatly and it will be productive of great results. I was besides myself with joy- I had some plans and programmes in mind but now Allah had taken over.

Gambia is a small country. After my departure from there the Maulvis have started opposition in a big way. I am very happy, for, we have to pass through this fire anyway. We have been foretold that fire will blaze for us in terms of the revelation to the Promised Messiah. "Do not scare us with the threats of fire. Fire is our slave; even a slave

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of our slaves." In carries two prophecies, firstly that fire will be set ablaze for you to burn you to ashes ; secondly, that the fire shall not burn you to cinders, on the contrary, it will be a source of benefit to you and will be of service to you. When therefore the first part of this prophecy is fulfiilled, i.e. when the fire is set ablaze, we are not scared. In fact, we rejoice in that Allah, the Supreme, has made true His promise in the first part, and that He, the Almighty, the All-Powerful shall also make good the other part of this word. Fire shall thus not reduce us to ashes. It will in fact serve us.

I call upon you to pray to Allah, the Excellent, I am ever at prayer that this fire of opposition instead of burning us, end up in preparing garlands of triumph in celebration of our victory and may this be the blaze of jubilation and may it rain on us petals of flowers and not flames of fire.

When we came to Sierra Leone we had a new courage, for, Allah, the Magnificent, had granted us leave to invest more and had promised good results. There we made a programme. Next I came to London. I explained to friends that Allah, the Glorious, had indicated His will to me that we should invest the minimum sum of one hundred thousand pounds in the six countries (of Africa that I had toured). I had in my mind the entire scheme detailing heads of expenditure in this behalf and that I wanted in this connection immediately from the Ahmadiyya communities of England, two hundred devotees willing to denote £200/- each and another 200 devotees prepared to contribute £100/- each and the rest willing to offer £36 at the rate of one pound per mensum. I told them that £10.000 should be collected in cash before I started on my return journey. The departure was 12 days away at the time. I was with the members for two hours, I had a one-hour sitting with them on Friday and another one-hour sitting on Sunday—we had new participants on that day. A total contribution of £28000/- was promised within these two one-hour sessions with £3000 to £4000 in ready cash. I arranged under personal supervision a new bank

account and named it "Nusrat Jahan Reserve Fund". This account will remain there and all sums will be deposited in it.

I told them in my Friday sermon that Allah, the Illustrious, had willed it that we should invest this money in the six African countries and should keep in readiness doctors and teachers required for hospitals and schools there. Whether this amount will be available or not is not my problem nor how it will be available. I know for sure that it will be made available. Again, whether men to handle the assignment will be available or not is not any problem. They shall be available. For, Allah the Supreme, has commanded me to take up this assignment. When He commands thus, it is then His own undertaking. What worries one, however, and should be a matter of concern to you is that mere submission of a sacrifice to God is of no avail unless Allah, the Sublime, is pleased to accept the offer. Millions of sacrifices made from the day of Adam down to-date were rejected and which find mention in the Hadith.

This is my worry. It should also become your worry. Pray therefore then and keep at the prayer "O Lord, we, Thy humble servants, are submitting these humble offers to Thee. Pray accept these by Thy grace and mercy and admit us into the paradise of Thy pleasure, make our efforts worthy of approval and not such as would be thrown back in our faces".

It is the gift of Allah, the Sublime, that we offer and it is His graciousness that He accepts it as our contribution. The Promised Messiah (peace and blessings be on him) has put it in *Durri Samin* under the caption 'Amin' in a charming line "We did not come up with anything on our own". Since this is a truth, wherefore then is there any ground for pride? Where is the element of sacrifice then? And how come, it amounts to self-denial? What is one offering? It is but His graciousaness that He says "O my servant, I gave you wealth. Now thou art offering it to Me with sincere devotion and love. I accept it as if it really were thy property".

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This is His graciousness. In Africa children recited an

Arabic poem and it sounded on their tender lips so beautiful. "O sons of Adam! all goods are My property and the paradise is My garden and you too are My slaves: O My servants buy My garden with My wealth".

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It was therefore that I told my brethren that how money will be raised was not my problem. By the grace of Allah, it will be available, for, God has commanded me to spend. When God tells a man to spend but keeps his pockets empty, he could be the God of Hindus or Christians or of those Muslims who say that a Muslim cannot have even a true dream. Such a one is not our God. Our God is the Almighty, the All-powerful, Allah who manifested Himself to our beloved Muhammad, the Blessed, with all His powers and attributes. He speaks to us and we, day in and day out, experience His treatment of us in a miraculous manner. What should really worry us is that Allah, the Glorious, may be pleased to make our efforts acceptable and that they may not be rejected on account of any error or negligence or sin or vice or haughtiness on our part.

Imam Rafiq felt that I had given a short notice and that I had set the community (in England) a big assignment which exceeded the double amount of their contribution to the Fazle Omar Foundation which took them 3 years to collect Chaudhri ZafrullahKhan undertook big tours in this connection. Our Sheikh Mubarak Ahmad spent some six weeks travelling there in this behalf. It took three long years to collect £ 21000/-. But I addressed the community gathering at London for hardly two hours and we grossed promises and cash donations amounting to £s 28000/-. This was due to the grace of Allah, the Magnificent and not by my power. But Allah, the Glorious, has jealous regard for this chair and office (of Khalifat) where He has installed me.

I will not suffer the community to put me in a position, in answer to the demand of Africans for money for the job, to say that I was very rich but that all my wealth was contingent on redemption of promises of which I had a trunk-ful and that as soon as they were honoured I shall be remitting them the money.

This work shall be taken in hand. You shall have to do it.

We have some doctors practising in England. I told them that I needed their services and asked them to respond to my call in a spirit of love, compassion and sincere fellow-feeling that I will suffer no shortage of doctors by the grace of Allah but I wanted them to volunteer their services failing that I told them that I might command them to do so and only one who was prepared to quit Ahmadiyyat will disobey and that neither I nor my Allah had any use for the man who quitted the movement. They were very happy and willingly offered their services.

Prospects of Progress

If in the present circumstances we start thirty medical centres there, the reactions will be so favourable that we should be in a position to open a high school every year in each of the six centres.

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Another great Benefit

During this tour, the movement and I myself gained one big benefit—I saw with my own eyes the entire situation and now I can handle an undertaking in the light of personal insight. Before this I used to take action on reports. Now I know every body.

During the last organizational elections the President of the Ghana Ahmadiyya community harboured a bee in his bonnet and threatened to create trouble if he was not re-elected. When I got this news I wired back forbidding him to hold elections which I said I would personally see through. It happened two months before my tour. Now when I went there the working committee personel and other African executives were also present on one occasion. During the course of conversation, turning to them I observed that I had brought a present for their ex-President—I wanted that it should be known to him so that he should be mentally prepared beforehand. They heard and understood.

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Former President a Dog ?

Next I called a meeting of the Executive and told them that no people and no movement ever made headway in the world if it did not care enough for their ex-office-holders. If, for instance, a country started calling its former president a dog and when the number of these 'dogs' ran into four or five, that is as soon as they retired from the office of President, they would be dubbed 'dogs', foreign nations would treat the people as a nation of dogs who chooses dogs for the office of President. It is evidently axiomatic that for making advancement for prestige and weight in the international community, the nation must choose a deserving person for the office and when the incumbent is replaced, he should be accorded the same respect and esteem as he enjoyed during the tenure of his office. An Arab poet claimed to belong to a tribe of chiefs, that leaders had qued up behind him and that whenever one leader departed this world, the next stepped in his place and became the head.

The Ahmadiyya community is likewise a community of leaders. Allah, the Magnificent, has raised it for the role of world leadership. In the Ahmadiyya organization every ex-office holder is a worthy person. If he is not, then why those who were commanded to pass the trust to the trustworthy failed in their duty and if they handed the trust to the trustworthy then they must hold them in esteem and regard them highly.

After instructing them in this manner I told them that their elections had to take place two months before but that I had ordered their postponement. Their office-bearers, I said, were, thus legally my appointees and that I wanted to change all of them after consultation. At the same time pointing out to their ex-President I directed that they should accord due respect to him. Then I caressed him with tender affection given to children and removed him from office in a happy atmosphere with a gift.

He was involved in a case. He had not the sense to ask me for prayer. Allah, the Almighty might have shown him a

sign of another kind. I moved from that country to another. Hardly five days had passed when I learnt that he had been jailed for a year. I was glad, for, Allah, the Illustrious, had held up the court judgement for five days enabling me to take decision against him so that it may not be held that a President of the Ahmadiyya Community had been sentenced to imprisonment. Now he is no more the President. The community got the point that it was a manifestation of the glory of God and were happy that a judgement that could hurt the prestige of the movement had taken place five days after the action taken by the Imam.

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All the small and great happenings are flashes of the grace of Allah, the Supreme. I have experienced such a series of Divine graces there that "not an hour passed by without them". Thus I became the "trumpter of His graces" in terms of the couplet of the Promised Messiah (peace and blessings be on him). I have not passed a single hour of my life but it was packed with the grace of Allah, the Excellent. There is'nt a moment in a man's life when he can be absolved of the responsibility of broadcasting the graciousnesses of God. There is such a multiplicity of graces that one can never count His blessings. Just reflect for a moment. I was 7,000 miles from home in Africa when Africans received me with jubilation and joy. I begged forgiveness of God and prayed long for them. I fell to deep thinking and then I grasped the point. A few days after my arrival there I took my stand and addressing them I said, "you look very happy. You have a right to be jubilant and therefore you should rejoice. For, it is the first occasion in the 80-year history of the Ahmadiyya Movement and in your lives that there is in your midst, the Khalifa (Deputy) of the Mahdi-the most favourite of the Holy Prophet (peace and blessings of Allah be on him) who holds a unique position in the nation of Islam, whom the Holy Prophet singled out from among the vast bulk of the followers of Islam who are too numerous to be counted, naming him as "Our Own Mahdi"

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and made it obligatory on the Muslim people to greet him with salutation of peace on his behalf-an expression of immeasureable esteem and affection. The Holy Prophet Muhammad, the Elect (blessings of Allah and His peace be with him) had been promised *kausar*, that is, legions of devotees, too many to be computed. The Deputy of that Mahdi is now among you. Allah, the Glorious, has granted you opportunity to see him, talk to him, to hear him and to receive blessings from his person and his speech. It is a day of jubilation for you, so be happy then and express your joy with abandon. I am happy too. I am happy because some eighty years ago a solitary voice rose from an unknown village. It was aimed at establishing firm the rule of Allah, the unity of Allah, and the honour and prestige of Muhammad, the Holy Prophet of Allah (peace and blessings of God be with him). The world did not regard it. The whole world, in fact, joined in silencing it with all its power but all its resources could not stifle it. The blessings that your mouths invoke on him, the joy of love that has lighted up your faces, in fact each one of you constitutes the evidence that that solitary voice was the voice of a true, a righteous man and was not the voice of a charlatan. When I witness this spectacle I feel overjoyed. You are happy that you saw me. I am happy that I met with you. We are 7000 miles apart. You had no chance to go there and have a look but the angels of Allah, the Supreme, changed your hearts and ignited in them the love of the Holy Prophet (blessings of Allah and His peace be on him). All the powers of the world, the non-Ahmadi Muslims, the Christians, the Hindus, the Jews, the Buddhists had joined forces to still that voice and boasted that they would stifle it. But God said that if a thousand worlds like this united to pool their resources they shall not be able to silence it, for, it was His Voice and not the voice of His servant. Now you are the evidence of his truthfulness. Otherwise there could never have been these communities—or love that abounds in hearts ; I could never sense the affection that shines out on your faces". In short, they were

happy and so was I and so are you now over the great grace of Allah, the Sublime. My opening sentence was— "I took over to them the message of love, affection, sympathy, compassion, equality. Now I have come back to you as the trumpter of the graces of Allah, the Glorious, the graces that are beyond count."

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Another example of grace

When we landed in Sierra Leone we encountered the flash of Divine favour in the shape of the coverage of our visit arranged by the State Radio. The local Ahmadiyya communiy had no knowledge of it. The Radio gave our progress in a running commentary from our landing at the airport to our arrival at the hotel. It had taken us an hour and a half to reach our lodge. All heard the broadcast and got to know us. They regarded us with esteem and respect. Army officers would give us military salute. I pondered this and came to the conclusion that if a Major General or C-in-C gave me a salute, it was no personal credit to me—besides I had no desire for this esteem nor any use for it—it was a homage to God's honour Who had told the lonely Promised Messiah and Mahdi (peace be on him) that he should totally disregard the whole world as He stood by him. Then He showed that He was really behind the Promised Messiah and Mahdi. In total disregard of the world and without fear we conversed and spoke and accepted these honors with a heart grateful to Allah, the Excellent ; in fact one should aspire for estimation in the eyes of Allah, the Supreme, applause of the world are as puny as are atoms in the estimation of the God—conscious. But that was a demonstration of the Glory of God, the Sublime, a flash of His might and His love. Christians were happily skitting about at our sight. Muslims were in a different state ; they begged for prayer and cried profusely when they described their hardships though they were quite well-educated. We prayed for many people there and many of the prayers were heard.

We met there a sister probably in BO; I do'nt remember exactly where. She would cling to Mansura Begum whenever she visited with her. Her story was that she had been married for 39 years and had no issue or had no male child. She started asking for prayer in this behalf during my Khilafat. Had she applied earlier, her wish might have been granted long before. Allah, the Glorious, granted her a son after forty years of her marriage. Miracles of this type were experienced by the earlier generations ; now again, Allah, the Magnificent is manifesting His unbounded glory.

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Even in Muslim countries power is in the hands of Christians because Muslims are uneducated. Ninety per cent of the executives are Christians. We have mounted a campaign against the Cross and my voice was raised against the Christian church but we were getting so much cooperation that the 7 a.m. broadcast covered my overnight programme. The next broadcast covered my 7 a.m. to 1 p.m. schedule, another broadcast took care of my activities between 1 p.m. and 5 p.m. and the 9 p.m. broadcast covered my activities from 5 p.m. to 9 p.m. In short a radio representative was in a way on duty round the clock. Even the conversation that we had was recorded, a mike being constantly at hand. In Bo which is 170 miles from Free Town a radio representative stood by. Every time I stepped out of my room, the tape recorder was put on and the report would be transmitted before the news bulletin was broadcast. Of the 15 minutes Radio broadcast at times some five minutes were devoted to our activities. I also gave the people messages of hope, messages that dispel pessimism and boost morale so that their coming generations may enjoy happier life. The lady representative of the radio saw me make a gift of two pounds to a school boy who had qualified for a reward from his school. She told the Principal that she feared the boy would spend the two pounds and that it will be a grave injustice and offered to buy one pound which she said she would keep as a holy memento. The Principal spoke to me about this. I told him that it would be unfair to the

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boy and gave her, instaed, a pound note with my autograh. She told Mansura Begum that half the members of her family were Muslims and half were Christians. When she passed on this information I invited the lady to Islam and told her that Christianity had come to them with the olive branch but it failed. These Christian nations treated them cruelly and as against that we had been there for fifty years and as she could personally witness we were actuated solely by sentiments of compassion, sympathy and brotherliness. I gave her the commitment form and asked her to go through it and pray to God for guidance. I did not ask her to join the movement right away, for religious choice is a matter of the heart and so long as heart does not respond, conversion to Ahmadiyyat has no meaning. I asked her to pray to Allah, the Magnificent, and that when light shines on her she should fear none, not even her father, and accept the truth. Before her departure she asked Mansura Begum over and over again to remind me to pray for her guidance to truth.

The graces of Allah, the Glorious, carry with them comparable heavy responsibilities. I have this feeling and it has been impressed upon my heart with a great force that the coming 23 to 25 years are of crucial importance for the Ahmadiyya Movement. You have probably read 'Alfazal' of yesterday that the late Amirulmominin Khalifatul Masih II, the Promised Reformer, had observed in 1945 that the next two decades were the period of the birth of Ahmadiyyat and that members should remain alert and watchful lest due to negligences the child should expire after birth. I am happy to announce to you the glad tidings that that child was born fully alive in 1965 in superb health and perfect vigor as the Promised Reformer had said—that is what has been infused in my mind ; from 1965 a new era has set in, an era of moving forward, of rendering sacrifices with jubilant hearts and feelings of happiness. In the coming 23 years as Allah, the Magnificent, has willed a great revolution in the world is in the offing ; whether it will perish or it will know its God, Allah, the Most High, alone knows. My mission

is clear, to warn mankind and that I have been doing. Same is your mission in addition to joining me in the prayer that this world may know its God and be saved from annihilation.

I am not worried about money—where it will come from—in the very beginning of my Khilafat God, the Supreme, told me "I will give you so much that you will be satisfied". You have accordingly seen that some £s 28000/- were promised within two hours ; no campaigning had been done-. I had simply said that before my departure a sum of £s 10,000/- should be subscribed to the Fund. The office-holders were not very hopeful but I did not share their passimism. I knew, since my Lord had given me the directive to take the job in hand, he would provide the means. If I had at my disposal £s 100,000 and my God gave me the command to invest at least that much, I would have done so and come back to you to tell you that I had invested all I had and that was the least I could have done. But I feel I am the first addressee. I must undertake the job. Now when He directed me to make a minimum investment, I know He has given me a charming community ready to do my bidding. I will take my share to the extent of the capacity Allah, the Supreme, grants me. At present I am speaking about your part.

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Scheme about Pakistan

Under the will of God I have prepared a scheme in respect of Pakistan. First I propose to go over its preliminaries. Shortage of foreign exchange is endemic to the situation here. We can't get money to send abroad. Besides we respect the law. The money devoted by sisters for the Copenhagen Mosque is still lying here—we could not get its foreign exchange. Even though we will not get permission at this time to send money abroad I will appeal to you and you will respond with sacrifices, by the grace of Allah, for, when God wishes us to offer sacrifices, He at the same time grants us the ability to render them. God has inspired in my heart with great force the command

"Urge upon the community offers of sacrifices for My sake, for the establishment of My Glory and the love of the Holy Prophet Muhammad in hearts. They will make sacrifices". He will create, by His grace, facilities for foreign exchange allocation ; the very Governmet that is refusing foreign eachange now shall permit remittances overseas. Conditions change, at times they change overnight. But the morning I find conditions have changed and I can remit money abroad that morning should not find me out of funds, waiting for collections in response to my call ; the money should be in the treasury at my disposal. The morning I find the sun has risen on a day when we have the facility to remit money overseas it should be remitted before the offices close. For the present is not the time for walking ; the hour for running has struck. We have also to do a lot of ground-work here. We must, for instance, prepare literature for Africa. There are a few points related to literature which I cannot elaborate to you lest non-Muslims should become alert and try to queer the pitch. I have said non-Muslims pointedly. I did not say non-Ahmadies, for, they will not do any such thing. What hits the non-Muslim hard and home can be dealt him only through literature. And literature has to be published here. It will cost money. Besides this there are some other undertakings. Whenever Allah, the Supreme, creates favourable conditions, we shall remit money abroad.

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Scheme relating to Pakistan

I had spoken last evening to members here in the mosque about the part the Pakistani Ahmadiyya community should take in this scheme. I had some misgivings about a point at the time. Now I propose to state the whole scheme. I want from Pakistan two hundred devotees willing to contribute Rupees five thousand each, two thousand forthwith, which means until November next. I term it 'forthwith' because it will take time for my voice to reach every ear ; next they have to make ready the amount, some don't have ready cash in hand, some have to collect the money; some friends had pointed out that farmers find it easier to make

donations in November. The balance of Rupees three thousand shall be payable in convenient instalments in the course of three years.

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In addition to these, I need another two hundred devotees willing to donate Rupees two thousand each, one thousand forthwith as explained above and the balance in easy instalments in three years. I would need another one thousand devotees (may their number run over two thousand) offering to denote rupees five hundred to this fund, paying Rupees two hundred forthwith and the balance in three years at their convenience. Besides these 1400, members offering to make their contributions below rupees five hundred apiece may deposit their donations in the treasury to the account that has already been opened under this head. (We are not going to ask them to make any commitment). They should not waste their own time nor the time of others by depositing their contributions in other accounts than the "Nusrat Jahan Reserve Fund", now a regular receipt head in the treasury. I promise such donars that I would especially pray for them. If and when Allah, the Magnificent, grants them greater facility, they may add further contributions to the fund. Their names will not however be put down in the register listing offers of donations ranging from Rupees five hundred. Only the names of those who offer to donate Rupees five hundred or more shall be listed in the register. Thus there will be in the "Nusrat Jahan Reserve Fund" the first cetegory of donors contributing Rs. five thousand or more—there is no condition imposing a bar against contributing more than rupees five thousand ; if Allah, the Great, grants someone the capacity to donate ½ a million he should do so. The second category consists of donors of Rs. 2000 or more and the third category consists of donors promising a contribution of Rupees five hundred each or more. They will all pay as their first instalment ⅔ of their total offer. The fourth category will comprise of those who contribute from Rupees five each to Rupees four hundred and fifty. Their names will not be entered in the register of offers but will be entered in the receipt book of the

treasury. Such contributors should deposit money in the treasury, obtain their receipts and pray to Allah, the Excellent, to accept it of them and should inform me at the same time.

A Misconcept

I want to remove a misconcept. Some people are actuated by a very good motive not to disclose to "another person" their contribution. The Khalifa of the time, it must be understood, is not "another person". For, you need his prayer and have to receive his blessings. Those who have such motives have been gifted with a really charming nature. They need not tell another soul when they deposit the money in the treasury. But they must tell me so that I may bend before Allah, the Supreme with humility and pray for them by name. I am not "another soul;" I am a part of your person. I must therefore know.

The names of members who offer donations from Rs. 500/- to Rs. 5000/- and above shall have to be listed. We shall have to remind them. I have in mind issuing a circular letter to all of them to be followed by a reminder every six months to make good their promises forthwith or during the next year. They shall, by the grace of Allah, honor their commitments.

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Spain

I have made no plans about Spain so far—so seems to be the Divine will as far as I understand. I was greatly perturbed. Muslims ruled there for seven hundred years. As a result of the conspiracies and perverse activities of some of the priests of the time, Muslims lost their sway over that land. Not one Muslim was left there. We started mission enterprize there afresh. Some citizens of the country have joined the Movement. I suffered great mental torture when I visited there. Muslims were utterly wiped out from Granada, long the capital of the country; it had many libraries; it had a University where leading padres and bishops were enrolled as pupils of Muslim professors. All the glory and pomp of Islam, secular, spiritual and moral, was obliterated. You have no idea of my agony. When I went to Granada what was

uppermost in my mind was the thought that once prayers for the Holy Prophet echoed from its walls and portals and now there were curses instead. I felt terribly depressed. Then I decided on invoking blessings on the Holy Prophet as a small atonement but the Wisdom of Allah, the Glorious, without a warning, changed the expression on my lips. When after quite a while I suddenly pondered the words I found that instead of invocation of blessings on the Holy Prophet, I was reciting لا اله الا انت ـ لا اله الا انت

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(There is none worthy of worship but Thee—there is none worthy of worship except Thee). My tongue was reciting the credo of Divine Unity. Then, I concluded that the basic reality was Divine Unity indeed and the advent of the Holy Prophet (peace of Allah and His blessings be with him) aimed at establishing it. My resolve that I should lay great stress on prayer was right but I had personally chosen my words. The credo that Allah is one takes precedence over the invocation of prayers on the Holy Prophet. I was very happy then since Allah, the Supreme, Himself gave the new direction to my tongue.

We stayed two nights in Granada. I spent the second night partly in prayer and partly in sleep, I would doze off now for ten minutes and then engage in prayers. I could not sleep the whole of the night, wondering that we lack material resources and these nations are great powers and have made long strides in material advancement ; that we lacked wealth and means ; how then are we going to convert them to Islam ; that the Promised Messiah's (peace and blessings be on him) mission was to bring world nations to the fold of Islam as servants of the Holy Prophet Muhammad (blessings of Allah and His peace be with him) ; and that since this race also was one of the world nations how will they join Islam ; in short, how was this going to happen. This was the shape of thoughts around which my prayers revolved ; that was the state of my mind the whole night. I had broken sleep, now briefly dozing and then awake for a few minutes. I passed the whole night in

great anguish.

The day rises there early. I guess it was between 3 a.m. and 3.30 a.m. when I lay down after morning prayers and suddenley my eyes became heavy-lidded and then this verse of the Holy Quran was on my lips.

و من يتوكل على الله فهو حسبه ان الله بالغ امره

قد جعل الله لكل شئى قدرا

Here was the answer to the question how would all this take place in the absence of resources. Allah, the Magnificent said, "One who puts his faith in Allah need not concern himself about any other means. He is sufficient for him. When Allah the Glorious, sets an objective before Him, He always achieves it. You should therefore not bother nor worry how all this will come about. This must happen and shall transpire. For, Allah, the Supreme, says that the very mission of the Promised Messiah is aimed at rolling all mankind into the fold of Islamic Unity under the feet of the Holy Prophet (peace and blessings of Allah be on him). The second thought that was in my mind and in my prayers was when will it happen. There was the answer to it too—Allah, the Illustrious, has fixed a measure and an estimate for everything ; when its hour strikes, it will come into shape ; you should therefore not worry on that score. If there are no material resources you should not bother; for, Allah is sufficient."

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I had then a feeling of great tranquillity in my heart. I have therefore placed no scheme before you in this behalf, for, I do not know the plan of Allah, the Sublime, in this respect. But I am involved in one venture about Spain which, meseems, is not proper to disclose at the moment. Prayers in this conection must however start right now. Pray hard then that the object of my visit to Spain may be achieved—there are already some signs of it. Allah, the Sublime, may be pleased to further our cause by His mercy and grace, for, we are weak and humble creatures. That day then will be a day of great rejoicing for

the entire nation of Islam. Some will not aid and to their ill luck they will not be pleased. But that truly will be a day of jubilee for the Muslim world.

I had told some of the ambassadors of the majority Muslim countries of West Africa that I was going to Spain with a mission and wanted them to pray for its success. My idea was that such a request would spark them with appreciation of and interest in the activities of the movement. They reacted with so much delight that you can have no idea of it. And they did pray hard. In fact one of them asked me to give his message to General Franco that his uncle had helped Spain when it needed help and that he would be immensely pleased if the General would now use his good offices in respect of my mission. I told him that I had entirely left the matter in the hands of Allah, the Most High and that He would do everything.

May that ordained hour strike soon and become for us this very day the herald of the dawn of the period of felicity.

Faith is the choice of heart

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Today I have referred to some basic and fundamental things. When I delivered the message of Islam to Africa I felt immensely pleased at their attitude to religion, that faith is the concern of one's heart and that it is silly to resort to force in respect of religion. They do not quarrel among themselves therefore, neither Christians fight Muslims nor Muslims fight Christians. They live together peacefully and exchange views backing them with arguments that might end up in broken heads in our country. But they hear each other with equinimity. Then whomsoever Allah, the Excellent, may be pleased to guide may opt for Islam. At any rate, they know that faith is a concern of the heart which cannot be won over by breaking heads. I would urge you to pray that the countries lacking in this kind of outlook may be gifted with this attitude and may learn to appreciate it. I lay great stress on this aspect of Islam and put the adversary in great embarrassment. I had

American fellow-passengers aboard the plane. We were flying 35,000 feet high when through a small incident we got to know each other. They had their seats behind me. I availed of this opprotunity and spoke to them. I told them that it was a matter of great surprise to see individuals hating one another and nations despising one another and regretted that compassion was totally absent in mutual dealings of men. I said it was about time people learned to care for each other. I made no mention of America or Russia. But since these people are highly intelligent and educated they said they had made a good headway in working out an understanding between themselves and Russia. They at once got the point that my talk referred to them. I said that it was true that they had now an understanding with Russia but "not out of love but out of fear." They were embarrassed but agreed that I was right and that none-the-less it was a step in the right direction. I said I was prepared to concede that but there was no gainsaying the point that men had forgotten love of fellow-men.

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A pause to reflect

This should make a Muslim pause and reflect for a moment —he is discarding the way of the Holy Prophet (peace and blessings of Allah be on him) whom he calls his master and leader and who he believes is the favorite of Allah and that it is through his love that one qualifies for the gift of Allah's love.

Whom did the Holy Prophet Muhammad (peace and blessings of Allah be on him) ever hate? Will any one answer the question? Whenever he was hard on some one it was to set him right. None can cite a single occasion in the whole of his life when he treated any man with contempt and hatred. No doubt he hated wicked deeds of men with great contempt. We too should hate sin lest it should vitiate our atmosphere eventually spelling moral death of our generations. But he did not hate the miscreant. He did not hate the Jew who on account of illness polluted the bedding. He did not look down upon

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the people who put him and his followers to untold hardships for years, who kept them under siege for 2½ years in Shaab-i-Abi Talib, to starve them to death. When this very enemy was hit with famine, the Holy Prophet, the servant of Allah, provided food for their hungry stomachs. He did not greet them with the rebuff "get off and die of hunger as a low-down and contemptible people." On the contrary, he was moved to compassion for his fellow-men and human love of the kindred was stirred up in him. He reached out to them with relief—perhaps many of his companions had to tighten their belts.

Did the Holy Prophet Muhammad (blessings of Allah and His peace be with him) ever hate a single human being that we should be asked to hate other men? During my tour quite a few ignorant and know-nothings expected from me statements bristling with hymns of hate. I told them and told the audience at our public meetings that I had been commanded by God to win the hearts of men through love for the Holy Prophet (peace and blessings of Allah be with him). I cannot hate any race or individual nor can I look down upon them. The way they were all dear to the Holy Prophet Muhammad (peace and blessings of Allah be on him) Allah the Supreme, has made them reflexively similarly dear to me. This is my personal exprience in life that love is packed with much higher potential than all the physical forces and what love can win all the material powers of the world cannot. My dear Ahmadi brothers and sisters, seniors and youngsters, ever bear in mind this lesson therefore that the world, a power-drunk world, can destroy others and break heads but you have been raised for only one objective that we should conquer with love and compassion the hearts of mankind for the Holy Prophet Muhammad (blessings of Allah and His peace be on him) so that the Divine Unity that the Holy Prophet aimed at establishing in the world may be built up. Hate not therefore. A senseless and obnoxious fire is flaming up in our country. Don't soil yourselves with this filth. Don't look down upon any one. Work to dissipate

obscenity and try to remove injustice and get redress for the aggrieved. Treat every one with compassion and affection, Allah willing, the day will dawn when these very people who leave no stone unturned in persecuting you will flinch in meeting your gaze for they gave you extreme contempt and received no hurt from you in return and instead found nothing but compassion in your eyes. May Allah, the Glorious, grant us all the ability to act in this manner. This is our only weapon and what a charming weapon—it is with this weapon that we have to win hearts of men under God. Amen!

Eng. A. G. Soofi

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